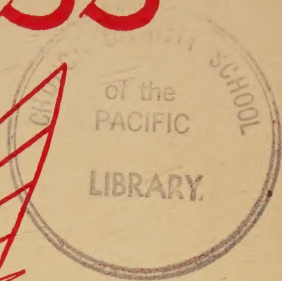


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January, 1954

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The Adoration of the Magi
Flemish School, XV Century

(Courtesy of Metropolitan Museum of Art)

The Holy Cross Magazine

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1954

Faith and Reality

BY JAMES O. S. HUNTINGTON, O.H.C.

And Philip said unto Him, Show us the
father and it sufficeth us." (*St. John*, 14:8)
LIFE is made up of light and shadow,
joy, laughter, children, suffering, ill-
ness and death. But in spite of its som-
equalities, its keen pain, to anyone who
found his philosophy of life, achieved
religion—that peculiarly intimate unde-
fined personal reality,—to him life is a
wonderful adventure.

It is not that at the present moment,
and strong, sweet to live, think back
you will remember moments of pierc-
ing joy, of absolute peace, of conscious ac-
complishment. You know it is so. Never a
moment so dark but that it was dark by con-
trast with a beautiful experience. Never a
moment so long with weeping or struggle but
ended and the dawn came.

If you have not had this experience of
joy and sorrow, struggle, temptation and
achievement, you have not lived. As Ro-
bert Rolland says: "All greatness is good
that the height of sorrow tops deliverance.
It casts down and overwhelms and blasts
the soul beyond all hope is mediocrity in sor-

row and joy." Greatness comes through re-
ality, through really living.

This would be a hard, distasteful creed,
an imperfect philosophy, if this life were
only hardship and suffering, one to turn
from shudderingly, so real and terrible, if
it were not true that throughout our living
there is a strain of music, a golden thread
of melody which makes life the wonderful
adventure.

Very soon after our advent into the world,
we learn what separation, suffering and
sorrow mean. We all know the unreason-
ing perplexity of the little child beginning
to realize the meaning of the word "good
bye." But that same little one listening to
this over-music (overtone, I suppose we
should call it) will in perfect abandon give
himself up, surrender himself the next mo-
ment to the spontaneous joy of living.

When responsibility comes, then the
music sounds clearer. It becomes a song,
makes work and care worth while and its
name is faith.

Faith and reality—these two are insepar-
able. It is only when we deny reality that

faith dies. When in the presence of an overwhelming grief because we have lost one dear to us, we forget the joy that that character has brought into the world and think the only reality is death. But joy in the fullest sense has been brought into the world, joy which is real, happiness, clearer vision, of right and wrong, beauty and truth, relief of burdens to others. A useful life is the full life. A useful benevolent life is the grand life. The living of that life was reality and if we believe that we know it cannot die, faith is born and immortality shines clear.

When we deny faith its persuasive knocking at our hearts, we are saying, "The world is not real. God does not exist. I am but a creature of chance, an atom tossed about in a void."

But that is not possible. Real things persist. You will eagerly affirm, nay assert, the reality of your mother's self-sacrificing spirit, the devotion of your wife, the generous charity of your great-hearted friend's mind. The reality in the spontaneous smile of your

little one as he greets you, your friend who will stand by you to the last ditch, your own feeling towards him. Who are you if you assert, nay dare demand, our belief that these things are real, and yet dare think that such things, such qualities, such characters can die?

Romain Rolland says of the soul of Johann Sebastian Bach: "Sickness, burial, dispute, want. Genius misunderstood, and through and above it all—his music, his faith, deliverance and light,—joy half seen, felt, desired, grasped. God, the breadth of God kindled his bones, thrilling through his flesh, thundering from his lips,—thrice joyful thunder of Force!"

But perhaps you will say, "That is music and I am no musician." But it is *faith!* The feeling of the everlasting arms, the "showing us of the Father," the revealing of the pitiful, loving, empowering Christ! The conviction that the clouds will lift; the work being accomplished.

"Show us the Father and it sufficeth us. You have seen Him, felt His presence, faith through the reality of your grief. Faith is real even as it is real. Would you show Him in your work? Is it hard, distasteful, times? Does the commercialism of it overpower you, make you blind to its finer possibilities? I heard a man once respond to a toast, "The successful life." He said: "Vigilant eat and exercise to get stronger to make money to eat and exercise to get stronger; get more money to eat, etc." Some lives are like that. He probably meant it ironically, but it is too true of many of us. A life of endless routine, ceaseless monotony, and no escape from materialism; it is horribly oppressively real. Do you ask where is the faith? Not the work but that which keeps you at it. Is not that real? The thought of the wife and little ones and their needs, the innocent joys you wish to share with them—that is real. And what makes it a struggle? That faith which keeps men honest causes the struggle. It is bound to, for it is a continual struggle against temptation to stay honest in business. And the love in their hearts for those at home, are not those as real as the work? The love in their hearts spurs them



SAINT PAUL

(Courtesy of Metropolitan Museum of Art)

the faith keeps them true. It is there. It is not called religion, but deep down in business men there is a flame which burns, never dimly. And it flares up every now and then unexpectedly lighting up possible conduct and its consequences to competitors, leaps when blindness would be preferred.

You may call it conscience which keeps straight. It is the voice of God. The indwelling knowledge of His presence makes us true.

It would seem as though "show us the Father" was a very human cry. It is unnecessary where the Christ spirit dwells, and this spirit dwells in the minds and hearts of business men. Not in all. But there is never a day passes without our meeting some man of fine calibre. Someone who with calmness, deliberation, is achieving character together with success in business. His ideals are not shaken by contact with dishonesty and hypocrisy. He keeps true in spite of them.

Does your life at home seem sometimes fearably colorless? Is there an endless succession of household responsibilities, the multiplicity of things which must be done, planned, endured, lived through? Do people rub you the wrong way? Do they seem unappreciative of your efforts? Do these things seem to be the only reality and do you ask, can there be room for faith, a real faith?

The faith is the capacity for sacrifice, for spiritual growth, the presence of that which makes it a joy to serve others. The appreciation in their eyes, the tones of their voice, their concern when you are ill or tired, is not this real? And if you are not appreciated, loved,—there is always your own self respect, your conscious loyalty to duty. That is real.

That feeling, knowledge of usefulness, action made concrete (whatever you may call it) has life, reality in it. It is just as real as the thing to be done and lasts when the others are gone.

So in our lives there is faith and reality, gradually in the humblest tasks, the humdrum life, the wearing struggle, the means to live, the wistful searching for relief—there is that which makes it all



THE VISIT OF THE MAGI

worth while. Faith does that, consciousness of unviolated self respect, the desire to serve others, and the knowledge that real things and characters cannot die.

"Show us the Father!" It is the cry of all of us all our lives. The little child sees Him in parents. The boy and girl are told he and she have a heavenly Father different from the one they love and see here. The man feels if he can only be sure, then he can keep true, that it is all worth while. The woman clings to her ideals and sees in the reality of God the possibility of their fulfillment.

"Show us the Father!" Behold Him. On all sides of you, in all things, in you. Let us renew our world, find new birth, see freshness, loveliness in life and character.

"If thou hadst known me, Philip, thou hadst know the Father." Look for the Christ and then you will see the Father. And life will be what the Father intended it, full of meaning, promise, the repose of mind which comes with the conviction of God's purpose in all and through all. And the dear Christ will be *near*.

Does God Make Us Suffer?

BY JOHN R. WILKINS

THE following argument is based on the presupposition that popular American religion, crossing all barriers from extreme Protestantism on the one hand to Roman Catholicism on the other, is shot through with the belief that whatever happens to us is the direct will of God. The argument itself is that this is simply not a true picture of the God whom we worship and adore.

Such "armchair" theology is not new. In fact, it is at least as old as the Old Testament. The whole purpose in writing the Book of Job was to refute the Jewish belief that God makes the righteous to flourish and the wicked to suffer; that is, in a physical and material way. Plain objective observation then, as now, rejects this as being contrary to fact. But in accepting this observation, many today find refuge in the erroneous conclusion that God is still responsible for what happens; and that His purpose in such planning is simply beyond our comprehension, including the presence of evil and the suffering which follows on its heels.

It works out this way, we are told. If you are killed by a drunken or reckless driver when crossing the street, it is God's will. It is your time to die, and you will die no matter where you may happen to be at the moment, even in a comfortable armchair at home. Conversely, if you escape harm, it is simply not your time to die. If you are stricken with cancer, or some other dread disease, again, it is God's will for you and you must accept it stoically, praising God for having sent it. This, however, makes all of our efforts to find cures vain if God has already made up His mind as to the outcome. The belief is concluded by the rationalization that things which appear evil or purposeless now will be resolved in God's eternal plan as being the very best for us when we are beyond the grave and no longer see through a glass darkly. But

we are left with the uncomfortable feeling that, since our minds are so warped, we are really crazy men who are unfortunate enough to be unable to see that black is sometimes really white, and white, black! That murderer at once condemned by God, then planned by Him, particularly in the case of His own Son's death!

Granting that our vision is LIMITED and that all knowledge belongs to God, we believe that we are made in His image and that His creatures of reason are not required to accept the really unreasonable being reasonable. Murder, which we all accept as being contrary to the will of God, cannot suddenly become a part of His purpose. God cannot, by definition, will us evil. He cannot send evil for no matter what good end.

Why then do we suffer, and what are we to make of it when it comes? There are three possible answers to the first part of that question, and they stem from God's original purpose in creation, and not from any moment by moment push-button war in heaven.

We are endowed, certainly, by our Creator with the power to choose. (That power is conditioned by certain factors in our environment is not relevant to the point.) Along with this is another capacity: the ability to love, for love must be voluntary to exist at all. Ask any boy or girl: a boy may love a girl with all his heart, but he cannot make her return that love, no matter how hard he may try. (This may be unfortunate from the boy's point of view, but it is nonetheless true!) In fact, love cannot be forced or it ceases to be love.

If we are free to love, we are equally free to hate. We can love or not love; we can be good or we can be bad, at least to a certain extent. Good, like love, would have no meaning if its opposite were not possible. But if we choose the opposite, we must expect suffering to follow, for that

the nature of evil. For example, we correct our children not as an arbitrary show of power, if we are good parents, but in order to prevent them from bringing permanent damage or suffering upon themselves. God, as do wise parents, recognizes that forgiveness removes the guilt of the deed, but not its consequences. Some things can be patched up, but not all things. This is perfectly obvious in the extreme case of murder, for a man is no less dead because of the repentance of the murderer. Likewise, a man's reputation may never be brought back because of the repentance of the gossip.

This leads us to the second reason for our suffering. First we said that our own sins may inflict suffering upon ourselves. Now we see that our sins may also bring suffering to others, to innocent people. (The murdered man is still very dead!) By one small word or deed some other person may suffer. My one word or deed my Church may suffer and someone fail to find his God. It is the fact that sin has an accumulative effect, sweeping even the innocent in its path, that gives credence to the biblical talk of the sins of the fathers being visited on their children. When someone kills a man through reckless driving, it is no comfort to say, "Poor chap, it was his time to die." God allows us to choose how we shall drive our cars, and it is a part of that original freedom which enables us to love God or to hate Him. If God were to deal with us otherwise, we would have a "perfect" world in the sense, but "imperfect" in the sense that nothing would really matter, including love for others and for God. Even the very concept of good and evil would no longer exist.

But this element of unpredictable choice on the part of men allows for chance, and this seems to extend to the entire created universe. Chance is a necessary element in man's freedom, and it is obvious that we live in a universe governed by the same laws of creation. While, it is true, we cannot think of the universe as having free choice, we can see that it is far from being mechanical, and that chance plays a large part in survival, and in the combination of circumstances which bring about this or that

phenomenon. Nature shows recognition of this principle when a fish lays a million eggs in order for a few to survive to carry on the species.

But as far as man is concerned, it is obvious that his freedom to choose is not always discernible by someone else, a possible victim of your actions. As far as that person is concerned, it is pure chance whether or not he is affected by your actions and what actions you may choose to follow. For example, suppose you have a contagious disease. A man may, if he is aware of the nature of your illness, avoid all contact with you. In that way he is sure that he will not catch the disease. Of course, he may not know of your condition; thus it will be pure chance whether or not he comes to see you. Granting that he comes, it may again be pure chance whether or not he catches the disease. A great deal would depend upon

Devoutly Kneeling

BY ANNE TROTT TALMAGE

XII

FOR THINE IS THE KINGDOM

What kingdom did he vision in his
mind

Who wrote these words of praise with
eager pen

So long ago? And did he seek to find
Herein expression of the heights that
men

Can climb to when their spirits soar on
wings

Beyond their comprehension? Did he
try

To ease himself as one who joyous sings
Because the force within him cannot
die

But must mount upward to become a
part

Of all time—past and present, reach-
ing to

The future's mystery? Indeed no heart
Could quite contain such rapture when
it knew

God's kingdom must encompass all, the
whole

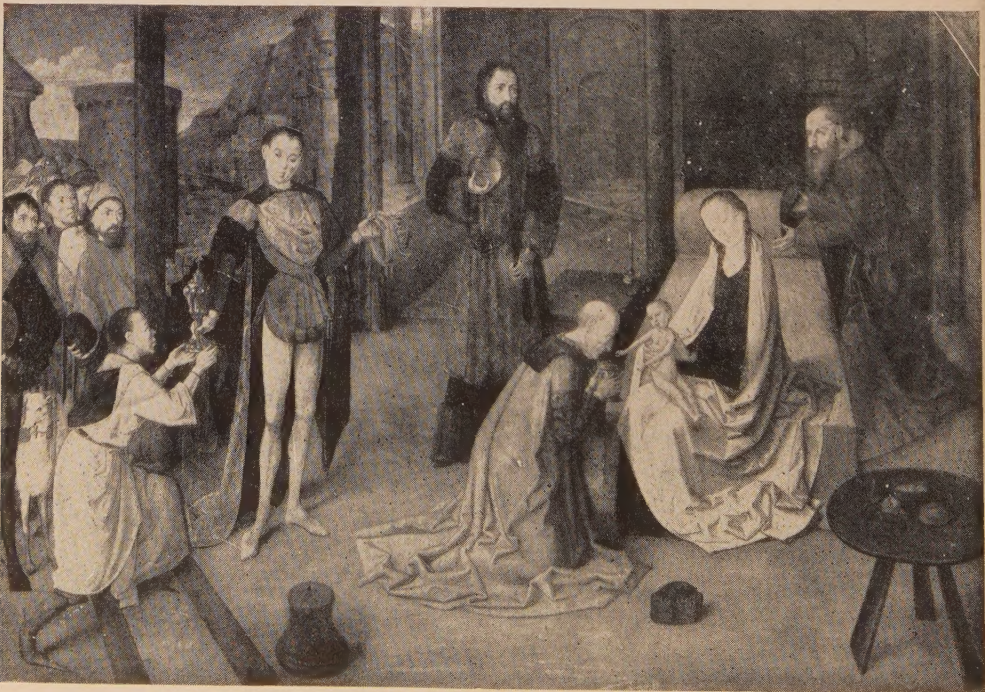
Of what man knows and knows not,
and his soul.

his own physical condition, immunity and so forth.

We do not have an appointed time to die, physically or spiritually; nor is there a certain amount of suffering allotted to us in this world before we go. We may bring it on ourselves, we may have others bring it upon us, or we may be simply the victims of chance. It may, and quite often is, not just one of these causes, but a combination of them which contrive to make us miserable. But the prescription for suffering is not written by God. Many like to suppose that even our Lord's suffering and death were planned by God the Father. But what merit would there be for us in that? If Christ did not freely offer, of His great love, to suffer and die at the hands of WILLFUL men, what meaning can His death have for us? If God planned the death, then His executioners were not responsible for the deed, in fact, they were, like the Blessed Virgin who was chosen to give Him life, chosen to give Him death and ought therefore to be canonized! But this is nonsense. They were

guilty of freely crucifying Him, as we are when we crucify Him afresh.

Well, you say, this is a pretty mess! What are we to make of a God who makes His rain to fall on the unjust as well as the just? Our Lord says, "All things work together for good to them that love God." There is the answer. When we are faced with the problem of evil or suffering, we may curse God and die, following the advice of Job's wife; or we may turn to God, asking Him to use it for good. He can and will use any calamity for good if we but ask Him to. He has done that very thing ever so many times. We can look back on calamities, which are nonetheless calamities by hindsight, and see how God has used them for good in our lives. It is this wonderful fact which leads us to suppose that because good came out of suffering, the suffering itself was sent by God for that purpose. God will not play meanly with our lives, but He will use our sufferings, if they come, to bring us good. Perhaps our Lord Himself put it best when He said, "In the world you will have tribulation, but be of good cheer, I have overcome the world."



ADORATION OF THE MAGI
By Joos van Ghent

(Courtesy of Metropolitan Museum of Art)

The Environment of the Reformation

BY SYDNEY ATKINSON, O.H.C.

LUTHER nailed his Ninety-five Theses on Indulgences to the door of the Castle Church in Wittenburg on All Saints' Day, November 1st, 1517, and so started the upheaval generally known as the Reformation. But this was not an isolated event. Generations before Luther had put up such notices for public academic disputation on some point of theology without giving rise to such drastic results. Many were the teachers who had thundered against the prevailing religious practices of medieval Catholicism without causing such a general conflagration. We have to remember that Luther's action took place in an environment which had its roots in the past and present, which was made up of not only religious factors, but also of national, economic and social factors. Some of the factors were comparatively new; others had been piling up for a long time like the fuel on some fire, just waiting for the match. In order to evaluate properly the events and results of the Reformation, we have to consider what went before in the first two decades of the 16th Century—and even before that, in the 14th and 15th Centuries, which we may call the declining years of the Middle Ages.

The opening of the 16th Century saw great changes from the old ways in every department of human endeavor and experience. It was a time of great movements and ideas; a time when new vistas were being opened up, rather too drastically for adequate assimilation in the realms of science, geography and social conditions. At the same time, we have to bear in mind that the scene of our history, Christian Europe, was quite limited in scope. The Moslem world hemmed in Christian Europe to the east at the Adriatic and to the west half way up the Iberian Peninsula; and the Golden Horde, Mongol descendants of the savage Ghenghis Khan and Tamerlane, were not overthrown in what is now Russia until 1462. For around two thousand years the European way of life remained substantially the same since

the fall of the Roman Empire, with only a few outstanding exceptions. The Crusades had served to give men a wider vision and a desire for things they had not known about before, even though the Holy Land had not been torn from the grasp of the infidel. Men like St. Thomas Aquinas had sought with a good deal of success to wed Christian belief to Aristotelianism, which led to the overwhelming attention to minutiae of the Schoolmen. The travels of Marco Polo to the Orient in the late 1200's and early 1300's gave rise to trade of an extent previously unknown. This, in turn, gave rise to such commercial cities as Venice and Genoa. But, on the whole, the pattern of living was not greatly changed. There were the peasants at the bottom of the scale who tilled the lands and cared for the flocks; there were the barons and knights with their castle strongholds; there was the loose federation of the Holy Roman Empire with the Emperor at its head; over all was Holy Mother Church with the Pope at the top claiming supreme spiritual authority and often a good deal (if not all) temporal authority too! However, this whole hierarchical system was shot through with ideas of common interests: each had his share and place in it. Lands were held in common and, above all, there was the common faith. But the foundations were shaking and tottering so that the actions of a Luther or of a Henry the VIII would have drastic and far-reaching effects. Life in all its departments was due for revolution.

New Inventions

In the 13th Century several new achievements came about which would have results on all subsequent history. The making of maps gradually improved so that we find that by 1300 men had portolan maps of amazing accuracy. The principle of the compass had been known since the 1100's, but it reached pretty much its present form by 1380. Mariners were able to compute their

latitude by means of the astrolabe, an instrument which had come down to them from the Greeks via the Arabs, and tables giving the daily declinations of the sun were produced by the end of the 13th Century. Thus navigational skill was outgrowing its infancy.

Mention is made of spectacles in this same century and the discovery of the lens made possible the development of the microscope, telescope, etc., which would eventually extend man's knowledge of the big and little things of this universe. The adoption of the arabic system of numbers was a great step forward over the old cumbersome method of the Romans.

It is uncertain just when gunpowder was introduced from China into Western Europe, but it must have been in the 13th century as we find references to its use in Florence in 1326. Needless to say, the old baronial strongholds were no longer the safe places they had been before this.

Of course, one of the pre-eminent inventions was printing with movable type, but before that could take place, there had to be a better supply of material to write and print on. After the fall of Egypt to the Mohammedans, Europe lost access to its source of papyrus. During the Middle Ages parchment was used but it was much too expensive. Evidently Europeans learned the use of paper from the Arabs, who, in turn, it would seem, derived their knowledge from the Chinese. It is a much debated point as to whom the honours of being the first prin-

ter go. We do know that Costen was printing in Haarlem before 1446. The first English book was printed in 1474, and Caxton set up his printing press in Westminster in 1477. The effect of printing on the Renaissance and on the Reformation cannot be over-rated. If the old method of laborious copying manuscripts had not been supplanted by printing, the quick exchange of ideas would never have been accomplished nor could they have reached so many people and at such great distances. One of the reasons that the Reformation could grasp and move the German people so generally was that Luther was able to keep them in touch with his every movement and idea by the multitude of books and pamphlets which he had printed. This was true with his Theology right at the beginning: the Wittenberg University Press could not keep pace with the demand for Luther's Ninety-five Theses in Latin and in German.

Social Upheaval

One of the great catastrophes of medieval Europe was the Black Death of 1348. It is estimated that between one quarter and half of the population of Europe perished. Hecker says 25 million died! The results were disastrous. Fields lay idle and became overgrown; flocks perished; building and trade were at a standstill. The labor shortage caused a sudden increase in wages. Then, reactionaries, not realizing that this could never be the same again, tried legislation to lower wages back to their standard. But, since the peasant and laborer had tasted of better things, they revolted, sometimes successfully, but often they were suppressed with great ferocity and bloodshed. These peasant revolts, which often had the backing of the lower classes in the towns, were a recurring feature in the 1300's, 1400's and 1500's and often had more than a tinge of religion. The Hussites and the Wycliffites, with their democratic ideas, were excellent breeding grounds for such uprisings.

Surgeon For Bolahun

Dr. Beasley leaves in March of this year, and we shall need a surgeon then. In order to meet the increased needs at the Hospital at Bolahun, we should like to have a second doctor. If anyone can give us any suggestions about available doctors, please write to Fr. Joseph Parsell, Holy Cross Monastery, West Park, New York.

In Germany, it would seem that the conditions of the peasants were not so bad



ry, at least, during the late Middle Ages, according to the "Weisthümer." These are of consuetudinary laws for the towns and peasants. But actually in practice, things have been a great deal worse than one would be led to suspect from reading the "Weisthümer." It is certain that things did become worse for the peasants and lower classes with the revival of learning; for, although all the reverence paid to things classical, Roman Law, too, was revived. Instead of Canon Law, based upon Gratian's Decretum, being applied to both Church and civil jurisprudence, Renaissance Law was based upon the Code of Justinian and the old Roman Law. Property which had long been regarded as communal now was considered as being of strictly private ownership. This put the peasants in the position of serfs at most, as tenants under long leases. The chase was becoming more popular with the nobles and, in order to indulge this sport, they insisted more and more upon their proprietary rights of enclosure. For instance in Wurtemberg, forest laws forbade people from trespassing on the lord's domains with a gun or cross-bow on pain of losing an eye. Lords spiritual were no better

than their secular peers. The Abbots of Kempton, for example, fought for over seventy years against their peasants in order to enlarge their titles to various lands and inserted false provisions in their title deeds. They even backed up these temporal claims by using the spiritual discipline of excommunication.

It is not surprising that, with such examples in spiritual high places, we find a general hatred of the clergy manifested by the peasants. Over and over again, risings took place which were enthusiastically religious but, at the same time, definitely anticlerical. The "Bundschuh Revolts" took place in Alsace in 1493 and in other parts of Germany in the early 1500's. The old proverb that "the poor man must tie his shoes with string" gave rise to the "tied shoe" as a symbol of these peasant revolts, in which the townsfolk also joined. The Bundschuh emblem was depicted on their banners along with the motto, "Only what is just before God." Other symbols included the crucifix or the Swiss white cross at various times and places. Members pledged themselves to say the "Pater" and "Ave" five times a day on behalf of their cause, and

devotion to such Saints as the Blessed Virgin and John the Apostle was general throughout these Bundschuh Leagues. But, "Only what is just before God," included such demands as the abolition of the imperial and ecclesiastical courts, the reduction of ecclesiastical property and clerical power, and the plundering of Jews who had fattened on high rates of usury. More will be said under the heading of Religion in regard to popular devotion during these decades, but these factors must also be considered in dealing with social movements and ideas.

There was a slow but sure spread of a new

feeling for nationalism. Before this time there had been hazy ideas of belonging to a catholic Church and to a large but ill-defined Empire. More real to the man of Medieval Europe was his allegiance to his lord who might be a baron, a "robber knight," a king, an archbishop, or some small abbot or princeling. Now national bounds were widening; men felt more bound to a king who ruled over a larger territory. And such kings were by now finding a new power in their own hands as they depended less and less upon the uncertain aid of the vassal-barons and knights. The very advent of gunpowder gave them an upper hand as the feudal castles could not withstand the attacks of a king's army which was armed with such powerful ammunition. Money, and not armed bands, started to talk! Kings, by adroit manipulation could secure the help of rich banking families, such as the Fuggers, or of the trading towns with their "nouveau-riche" bourgeoisie. Along with this new emphasis upon wealth there arose a new class of soldiery, the mercenaries. With the breakdown of the feudal lord-vassal relation, individual warriors and whole armies would hire themselves to the highest bidder. This was particularly true of soldiers in states, such as Switzerland, which had won their own independence and were comparatively free from outside domination. The use of the Swiss white cross has already been noted in connection with the Bundschuh banners and undoubtedly Swiss freedom was a Utopia to be aimed at by contemporary servile states. Many neighboring countries received help from Swiss patriots and many revolutionary leaders sought refuge there when persecution was too severe.

Mention has already been made of the new middle class. This group of people, living almost entirely in the towns, had risen with the spread of trade and commerce. The guild system which had controlled the production and distribution of manufactured goods jealously and which had been more or less sufficient to meet the local needs could not begin to cope with the vaster scale of production needed to correspond with great influx of foreign, particularly oriental imports. Again, as with jurisprudence,



SAINT PAUL
By Borgognone

(Courtesy of Metropolitan Museum of Art)

phasis went from the communal to the individual. In place of the corporate guilds and their protective organization, now the merchant and the financier took the seat of control. The man with the trade or the money was the one who counted. Since the days of Marco Polo, cities like Venice and Genoa on the Mediterranean Sea had enjoyed a sort of monopoly on trade with China, India, Persia and other eastern countries. We have to anticipate our section on geographical discoveries in order to remind ourselves that the Atlantic Ocean took on new importance when sea routes around Africa to the East were opened up and the westerly passages to America were inaugurated. Of course, as a result, the centers of trading shifted from southern Europe to such countries on the western seaboard as Portugal, Spain, France, England and the Netherlands. Therefore, added to the general upheaval of European social conditions were these two factors of a new moneyed middle class and of a shift of influence. Naturally this bourgeois class did not feel the sentimental attachment to barons and nobles, since it was not of the feudal system. The merchants were more ready to ally themselves to, and to help, those kings who controlled large territories and who could guarantee safe passage for their vessels and caravans. It was also this class which received the benefits of the New Learning so enthusiastically and who chafed under the discipline and direction of an authoritarian church.

The New Nationalism

Attention has already been drawn to the individual (sometimes spasmodic and sudden) growth of a sense of belonging to a nation rather than to some small duchy or similarly restricted state. The old idea of belonging to such large entities as the Church or Empire were not sharply enough defined to reach the imagination and loyalty of the ordinary man; so it steadily fell before the new nationalism. It would seem, too, that the breakdown of the communal-guilds and of the feudal states required a new object on which men could center their allegiance.

As the Middle Ages drew to a close, there



CHRIST BLESSING THE CHILDREN
By Pacecco de Rosa
(Courtesy of Metropolitan Museum of Art)

was a determined effort on the part of certain ruling houses to consolidate their holdings, either by conquest or by marriage. As might be expected, some countries were able to accomplish this unification more completely than others. By the opening of the 16th Century, Portugal, Spain, France and England had attained to quite a degree their present sizes and shapes and had also developed fairly stable monarchies to keep law and order. Germany, the Netherlands, and Italy presented a rather different picture, but, nevertheless, in spite of their lack of unity—or because of it—contributed most decisively to the shaping up of subsequent European events and policy. It will simplify matters to take each country separately and consider the historical background of each in a summary way, although in fact they were all interlocked in a mobile jig-saw of patterns and counterpatterns. We have already seen how the interplay of various movements in both the religious and secular life of the times is inextricably complex and each aspect acts and reacts with the others.

(To be continued.)

The Divine Office

BY SHIRLEY CARTER HUGHSON, O.H.C.

I

WE BEGAN our retreat by considering the great commandment which our Lord gave, or, rather which was given through the Spirit, a thousand years before He came into the world, as the fundamental principle of the church as God established it in Israel. Our Lord fulfilled the law by re-promulgating this same commandment as the fundamental principle of the church of the new covenant which He founded, He himself being the chief cornerstone.

We have considered how this commandment to love God with our whole heart and our neighbour as ourselves was to be carried out by us. God has called everyone to the state of life in which he will have opportunity of fulfilling the predestination prepared for him by the divine love. Whatever office He may have for one or another soul, the end and aim is the same for all, union with Him through love. Everything else is accidental. We have seen that this union could be effected only if we obeyed the command laid down in the Sermon on the Mount, "Be ye therefore perfect even as your Father which is in heaven is perfect." This perfection is acquired through the perfection of charity within us; and this charity is gained and developed by keeping the commandments. The keeping of the commandments are, in their turn, protected and their fulfillment guaranteed by the observance of the counsels of poverty, chastity and obedience. The counsels are secured by the vows we have taken as religious; and, lastly, our vows we are able to keep inviolate by faithfulness to our Rule, to our religious exercises, and to all the particular helps which are given to us in the state of religion into which God has called us. Thus we see the method of completing the whole scheme of the religious life which is our vocation.

II

I am now going to ask you to think of

what we call, in a general way, our work. I do not mean that which the world regards as our work. I have not in mind the work of mission houses, schools, hospitals, or hours of mercy, for these are not of the essence of our life, but only incidental and instrumental. A group of religious is not necessary to the conduct of a school or hospital. Such is not the work, which however fitting it may be, is peculiar to religious. God gives us such labours as a privilege, but they do not belong essentially to our life.

When we speak of our work we mean what St. Benedict meant, when in the Holy Rule, he spoke of the *Opus Dei*, the Work of God, before which, he said, nothing is to be preferred—*nihil operi Dei præponatur*. Added to this are many kindred spiritual exercises which are provided by our Rule as of obligation. Whatever the outward form of these exercises may be, they must be an expression of four things which are obligatory upon every religious. These are four methods by which we express and therefore develop the love which we must have for God and for our neighbour; while the obligation to be faithful to them applies to all Christians, they are an essential part of the service which religious are bound to render to God.

First, as religious we are under special obligation to make continued reparation to God for our own sins and for the sins of the world.

Second, we are to carry on the work of praise and prayer as those appointed to work on behalf of mankind that God may have His continual due of homage from His creatures.

These two obligations express our love for God and in fulfilling them we fulfil the first and great commandment.

Third, the religious is called to intercede continually for the church, for the world, and for the souls of all men.

fourth, by our prayer and labour we are impart spiritual strength into the church and the building up of the Body of Christ.

The third and fourth of these obligations lead to our duty to our neighbour and by fulfilling them we fulfil the precept to love our neighbour as ourselves.

III

Let us make clear what we mean by reparation, for it is a word which is often misunderstood to imply that we can by our merits and works make atonement for the sins of others. Nothing could be a greater error, or more foreign to the true idea of reparation. But we can and must do much to repair the wounded honour of God. It is a natural human instinct to make reparation to those whom we love. If I hear that a friend has been wounded or wronged, it is a natural impulse of my heart to hasten to him to assure him that however others may treat him, I will make amends for that by bestowing upon him a double portion of my love and loyalty. It was something like this that the Holy Spirit taught when He inspired the words, "For the sorrows that I had in my heart thy comforts have refreshed my soul."

We think of our Lord on Calvary and of the group of faithful, loving souls who by their loving ministry in some measure offset the awful wrong done there. So, we are impelled as religious to honour God all the more persistently and systematically just because the world around us is engaged in dishonouring Him. We take up the morning paper and seven eighths of the news is but the devil's diary of the day before, the account of the appalling wrongs and dishonours done to God. As we learn this, we must be urgent to balance honour against dishonour, love against hate, reverence against scorn, devotion against neglect.

Everything that enters the life of a religious should be especially sacred because God has consecrated his life in every detail to God. Therefore we should use every means possible and lay hold of every occasion and circumstance that might be turned to the divine honour and glory. God has put us into the peculiar position of being able



THE FLIGHT INTO EGYPT
By Cosimo Tura

(Courtesy of Metropolitan Museum of Art)

to parallel daily the persevering sin of man with persevering love in reparation. We cannot make amends for the sinner, but we can fill up the measure of the glory which is due to Him from the race of which we are a part.

We think of the wounded love of God, and how that love was grievously wounded at His first coming into the world. Perhaps the saddest words in all Scripture are those in the Christmas Gospel: "He came unto His own, and His own received Him not." But reparation was not lacking then. There was the love of the Blessed Mother who loved Him as never woman had loved her child; there was the love of St. Joseph; and think how His Heart was filled with joy at the coming of the uncouth shepherds who bowed in lowly adoration. So, as we go on, our loving service will be the assuaging of the grief of His Sacred Heart, making something of reparation for the sorrow that comes from wounded love.

IV

The second of these obligations that lie upon us is that of offering Him the continual praise and prayer that He desires from His people. God has ordained that creation should give Him perpetual praise. "O all ye works of the Lord, bless ye the Lord, praise Him and magnify Him forever." Consider the 19th psalm: "The heavens declare

the glory of God, and the firmament sheweth His handiwork." We are told by an old commentator, Bishop Horne, that these words are as the two parts of a choir chanting antiphonally the divine praise, the heavens declaring His glory, and the firmament giving its answering praise. In some manner all inanimate nature speaks of His honour, but above all does He desire the worship of man whom He has made in His own image.

When we think of the various occupations in which men are called to serve God, we know that they cannot give themselves up wholly to this heavenly task. Therefore, in every age God has called out certain ones that they might make His praise their continual occupation. The theory of the ministry of the temple at Jerusalem was that every first-born son in Israel should be a priest unto Him for the offering of prayer and sacrifice. In every such case, the child was offered in the temple, but the tribe of Levi was appointed to this special ministry, and the first-born of other tribes was redeemed by an offering, and one of the sons of Levi took his place in the actual service, as the representative of the family and tribe. This was what was done in the case of our Lord on the day of His presentation in the temple. Thus God raised up a special group, withdrawn from the ordinary occupations of men, that they might devote their life and activity solely to His worship, and that vicariously, on behalf of the people of Israel.

There was not an hour of the day or night when praise and sacrifice were not ascending to God in the temple. The 134th psalm illustrates this very vividly. We are told that the psalm is a drama, enacted daily by the people of God. Men and women all over the land have completed another day of faithful service in their respective labours, and now before they lie down and take their rest, they send forth a cry to the night-watchers who are their representatives in the temple, "Behold now, praise the Lord, all ye servants of the Lord; ye that by night stand in the house of the Lord, even in the courts of the house of our God. Lift up your hands in the sanctuary, and praise the

Lord." They were about to take their sleep but the work of God must go on; God must have His continual meed of honour and praise. And the final verse of the psalm the reassuring blessing sent by the priest-watchers in reply to the cry of Israel: "The Lord that made heaven and earth give thee blessing out of Sion."

When the Church of God was founded at Pentecost, the same theory of the ministry was carried over in its fulness from the Jewish Church. The apostles instituted the offering of the Holy Sacrifice of the altar, breaking Bread daily from house to house before there had been time to set apart places for Christian worship. Others, as with Israel, had to be about their daily tasks, but we saw a group of men "ministering unto the Lord" offering the liturgy for His praise, for that is what the Greek of St. Luke means (Acts xiii:3). So it has been through all the centuries. Not only has the work of the priesthood continued daily, but God has set apart religious men and women in every age and in every land, to perform this continual service. And we, although unworthy of any place in His house, have been called day by day and hour by hour to be a part of the great worldwide choir which through the Christian milleniums has stood before God to offer for ourselves and for our brethren who are in the world, this continual homage. If this house were to grow lax, or any member of it should unnecessarily absent herself from choir, or if anyone should grow careless in attention to the work of praise, they would be held back from God the honour which He has prepared for Himself at our hands; and those whom we are divinely appointed to represent and on whose behalf we vicariously pray would not be able to give that quota of devotion to God which He requires from His people.

V

We now turn to that which we are appointed to do for love of our neighbours. First, we are the divinely appointed intercessors on behalf of our fellow-men. We are to go forth in our life of prayer as messengers to bring grace from God to the human race. The whole trend of human history



THE BAPTISM OF CHRIST
By Paolo Veronese

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

...ws that man has an unquenchable desire
...get back to God, to undo the Fall. The
...lest orgies of heathenism are but the
...rant reaching out of men after the un-
...own God. We are put in our appointed
...ce in order that by our prayers we may
...ng strength to the weak, that we may
...e up those who fall and bring light to
...n that sit in darkness. We are ambassa-
...s sent to avert the wrath of God from
...kind. Prayer can and does turn away
... wrathful indignation and God seems in
...e mysterious way to await the prayers
...men before He acts. The prophet tells
...that He "wondered that there was no
...ccessor" (Isa. lix:15.) "I sought for
...an among them," God declares, "that
...uld make up the hedge, and stand in the
...before me for the land, that I should not
...roy it" (Ezek. xxii:30). God is still
...king for souls who will pray and in His

divine anxiety for the souls of men, He has
found us and set us to this great work, that
we by our prayers should liberate His omni-
potent love to work amongst His people. Do
we realize the mighty honour He has done to
us in this appointment? Are we faithful?

It is not only by our prayers, not only by
what we *do*, but by our lives, by what we
are before God, that we shall be able to
fulfil this appointment. We recall Abraham's
pleading for Sodom before God, lest a few
righteous men who might be found therein
should perish with the wicked. We remem-
ber that in His great mercy He promised
that if peradventure ten righteous men could
be found there, "I will not destroy it for
ten's sake." Had there been the ten men
there, they would not have known of the
impending wrath, they would not have been
praying for deliverance, but they would have
saved the city by the fact of what they were

in their righteousness. It is not only what we do, or what we pray, but what we are, that has weighty power to bring down blessing and salvation to the world. Is it possible, when we review all these transcending duties and privileges, that we could be careless about how we pray, about what we do, about what we are, in the presence of God?

VI

There is one thing more which we, as religious, are set to do for our fellow-men. The religious is set apart amongst those who are to import spiritual strength from God into the Body of Christ on earth, of which we are all members. "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor., xii:26). We are members one of another and no grace can come to one without all the other members sharing it, just as no healing can be given to my hand or my foot, without the whole body rejoicing in the gift. Perhaps tomorrow morning you will kneel here and God will infuse some spiritual strength into your soul. Will it be for you alone? Will it fortify your weakness only? There is not a member of the Body of Christ, whether on earth, in purgatory, or in heaven, which will not partake of the gift made to you. Everything we do for God, every act of faith, of hope, or of love, because we are members of His Body, brings grace and strength to every other

child of God. Think of this when some night you come, weary and tired, for the last office of the day and the body rebels. Think of some weak brother far away across the world beset with temptation, on the brink of mortal sin; the grace I receive from reciting the office faithfully, will flow into his soul, perhaps save him from the abyss. I shall never know of it in this life, but God will know and the reward will be mine. Or, more thrilling still, the strength which will come to me will flow on into the soul of every saint in heaven and the great company of the redeemed will receive a new access of celestial joy because of my faithfulness.

It is a wonderful but also a terrifying thought, that God gives such power unto men, for with the privilege comes responsibility, and there will be an account to be rendered. But if we yield ourselves to Him, I who has called us to this work will perform it in us until the day of Jesus Christ. If we can go out of our retreat with this thought bowed down to earth with the sense of our utter unworthiness, God will lift us up with a mighty strength; He will give us grace to live our lives, and to pray our prayers in such a manner that many souls will be brought to Him because of what we are striving to do and to be, for His honour and glory.

This is the work of God that He has given us to do for Him, and it will not have its consummation until we are knit up into Him in that perfect union of love which He has prepared for us. Faithful in little things day by day, we shall rejoice in this ever deepening union with Him through all the ages of eternity. Ask Him to drive this blessed thought so deep into your heart that you can never forget it, and let that heart be stilled by the realization of the mighty honour He has bestowed upon you. There shall come to pass in you the promise "They that be wise shall shine as the brightness of the firmament, and they that be many to righteousness as the stars for ever and ever."

(This is the closing address of a retreat given to the Community of Saint Mary, Kenosha, Wisconsin.)



"I Will Offer Mass For You . . ."

BY LEE STEVENS, O.H.C.

RECENTLY a very earnest and much puzzled young Church woman said to me, "Father, what is all this business of offering the Holy Eucharist '*with special intention*' for persons and things? Can't we offer at least our Eucharist without spoiling it by begging God for something? We do plenty of begging in our private prayers, and it seems to me that's the place for it. Please explain."

Because there may be many others to whom this idea of offering the Mass with special intention is new or strange, let us investigate the meaning of it.

The Mass is like a great jewel having many facets, each sparkling and glowing with its own special wonder and brilliance. Its first of all an act of praise, adoration, and thanksgiving . . . the most perfect we can offer to God because it is our Lord's act and He lets us share in it. It is, again, the supreme act of thanksgiving to Almighty God for Himself and for all His blessings bestowed upon us and all men. (The word "Eucharist" comes from the Greek and means thanksgiving.) And yet again, the Mass is our great God-given means of communion and union with Himself: we are fed with the Divine Life when we receive Christ's Precious Body and Blood in our Communion, and are made one with Him. But the wonderful glowing heart of the jewel lies here: It is the Great Sacrifice of our Lord offered on the Cross for the salvation of the whole world! A little deeper consideration of this sacrificial aspect of the Mass will bring out the answer to our young woman's question.

On the Cross of Calvary that first Good Friday Jesus offered Himself to God the Father to be the full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world. That Sacrifice was offered once and for all on the Cross. As our High Priest in heaven, He is continually offering, pleading that Sacrifice before the Father for us all. It is the work of

His sacred Humanity now, there at the right hand of the Father.

On the night before He died, Jesus left us a wonderful way in which we could share in His offering of His Sacrifice to the Father, a way in which we could participate in His great work of salvation. He gathered His Apostles together for a Last Supper, and at that meal He instituted the Great Sacrament we call the Mass. He said to them, "DO THIS." They began right after Pentecost to "do this," and the Church has continued to "do this" ever since. We "do this" at every Mass we offer.

At each Celebration we offer again to the Father the Sacrifice Christ offered on the Cross. What Jesus did at Calvary we represent to God the Father. We offer again and again the Great Victim, His Precious Body broken and Blood outpoured for the world . . . though no longer as a bloody Sacrifice. (Jesus is not destroyed again in the Mass.) It is now a sacrificial memorial of the Precious Body and Blood offered to the Father . . . that Sacrifice so freely given on Calvary by the Saving Christ. Jesus is continually offering it to His Father in Heaven. In the Mass we on earth have our share in what is going on in Heaven.

Jesus offered and continues to offer His Sacrifice of Himself for one purpose: the salvation of the whole world, and of every individual human soul. The merits He won for mankind on Calvary are infinite. He has won for us far more grace than will ever be needed for the salvation of every soul who has ever lived or ever shall live. All grace flows from His Cross. We, in our turn, offer His Great Sacrifice in every Mass for the salvation of the whole world and of every individual human soul. And it is our wonderful privilege to offer It with *special intention* for any particular soul whose special need is known to us. In doing so, we are asking that the merits won by Christ on Calvary, as they are to be bestowed through

this particular Mass, may be applied to that soul; that the special graces needed by that soul may be supplied to it by our Lord. For example, we offer the Great Sacrifice with special intention for Aunt Sarah for comfort in her bereavement; for William in critical illness; for conversion for Everett; for Charles who is being ordained Priest today; etc. We may offer It also for special things, events, activities, etc., as when we offer the Mass for God's blessing upon the life and work of the Order of the Holy Cross; for the peace of the world; for the Missions of the Church. We may offer It for the repose of the souls of the faithful departed; ordinarily this is done through a Requiem Mass, although one may offer any Mass with this intention.

Is it not clear from the foregoing, then, that the greatest possible act of love that you could perform for any person is to offer the Great Sacrifice of the Mass with special intention for that person in his need? You are pleading Christ's perfect Sacrifice in his behalf . . . the one perfect thing you can do on earth! Not until the last day will it be known to you how great the blessings you called down upon him . . . blessings which he otherwise would not have had.

Now . . . a few practical helps. Set the special intention with which you plan to offer Mass on the night before as part of your regular preparation. Have one intention or as many as you wish. (My Bishop always says the more the better!)



Here is a simple prayer for directing the intention:

O God, who makest the unworthy worthy the unclean clean, and sinners to be holy, cleanse my heart and soul from all stain of sin, that I may worthily assist at Thy holy Altar; and grant that the Sacrifice to here offered may be acceptable to Thee. I intend to offer It in union with Thy Own Holy, Catholic, Apostolic Church:

As an Act of Adoration;
As a thanksgiving for all Thy mercies;
As a sin-offering for all my sins and offenses;
As an act of Supplication
—for the salvation of all men,
—for Thy whole Church,
—for my family and friends,
—for the faithful departed,
—for all sick and suffering,
—for the dying,
—and especially for (here list your special intentions)
—and for myself, that I may grow in virtue and obtain the rewards of Thy Kingdom. Amen.

(Adapted from Roodcroft Book of Prayer)

Make it a point to be in Church at least five minutes before the Service begins. Kneel down and say:

- a. In the Name of the Father and of the Son and of the Holy Ghost. Amen.
- b. Your regular prayers and immediate preparation for Mass.
- c. Repeat the above prayer for directing your intentions.

There are various ways of recalling your special intention during the Service. Do in any way most comfortable for you. You may renew them consciously at the Offertory. You may take them with you as you go up to the Altar Rail to receive (or have them in mind as you make your Spiritual Communion in your pew, if you are not receiving sacramentally at this Mass).

At the close of the Mass, as you linger, make your thanksgiving, make it a point to thank God for the wonderful blessings He has bestowed, unknown to you, upon those for whom you have just offered the Sacrifice.

Shepherds and Magi

BY EDWARD B. KING

DURING the Christmas season we heard much and thought often of the shepherds who heard the heavenly voice of angels and were called by them to adore the Infant Redeemer at the time of His birth. But as Christmas fades into January our minds are directed to a consideration of another group whom God called to attend upon the birth of His Only-begotten. This latter group we call the Magi, the Wise Men.

These two groups of men in reality had one thing in common—the fact that they were both sent to find the Christ Child. The shepherds were poor—they were unlearned and ignorant. They were Jews. They were required to go but a short distance. But their message from God was borne by angels—it was so clear that they could not doubt or misunderstand. On the other hand, the Magi were men of means—they brought rich and costly gifts. They were wise-men, learned and cultured. They were Gentiles. God gave them but a flickering light of a star by which they were to pursue their long and arduous journey. Yet they made that journey to Bethlehem of Judea and knelt before the Infant King. And this varied company of mankind, this widely differing group of chosen witnesses, speaks to us of the universality of the mission of the Infant King. "All kings shall fall down before Him, all nations shall do Him service, He shall be favorable to the poor and needy and shall preserve the souls of the poor." And this scene of mankind gathered before the manger throne is in itself a picture of true peace—for no matter where we might find our place among them, so long as we kneel with them, we too shall know the peace which is the gift of the Holy Child to those who seek Him out and find Him.

The virtue of the shepherds lay in their obedience to God's call—the simple, glad-tempered and joyful obedience of those who seek to please their Lord. "Lord, what have I unto thy Law! all the day long

is my study in it. O how sweet are thy words unto my throat; yea, sweeter than honey unto my mouth!" The gifts of the shepherds were simple and spiritual—a voice of praise and adoration, a contrite heart, a simple but fervent love. The shepherds somehow remind us of children—they remind us of One who said, "Except ye become as a little child,"—or again, "a little child shall lead them." Sometimes we feel very near these humble shepherds. We know the quickening breath of a simple but fervent love; we find our knees bent before the loving will of God in some simple, ordinary obedience to an exterior power. We, as they, find in the loving adoration of the Christ the source of zeal: we go forth with them and make known abroad the good tidings of great joy.

The virtue of the Magi lay in their constant and unwavering faith. No angel brought a sure and unquestionable call—nothing but the leading of a flickering star. The journey was long and arduous, the dangers numerous and fearful—but they went on, doubting nothing. Then the light which led them seemed to fail! But this faith did not wane with the light they saw: for left in darkness they inquired eagerly in Jerusalem for Him "who is born King of the Jews." Consider the fortitude of these men! Even when the light of that star vanished, their faith only reached out for truth more boldly. And when the light of the star returned, when they were conducted by its beams to the Infant Messiah, even then they saw only a Baby, shivering with cold in a manger:—the child of an unknown maiden from a despised town. This end of a difficult journey would indeed have been disappointing to men of lesser wisdom and weaker faith. But they saw in the humble Babe the light which the guiding star had reflected—they saw in Him the brightness of the Eternal Father's Face. They kneeled and presented their gifts: the gold of tried and refined character, befitting the subject of such a king. The frankincense of a constant and unwaver-

ing faith in the God whom they sought and found. And myrrh—the myrrh of hardship endured, of battles won, of wounds suffered for this meeting face to face with their Beloved.

We Christians today must be ever in the company of such men. When God calls us plainly and certainly to some life or work, we should go with the shepherds quickly, simply, obediently: offering God the clear voice, the contrite heart, the willing hands, the obedient feet. And when God does not seem to make our way plain before us—when

the flicker of our life's star seems to fade and die, we should recall the virtue of the Magi: constant, unwavering faith. The darkness should compel us to seek truth more boldly. For the journey may be long, the way unsure, the night dark, but whether the road be low or high, the way clear or doubtful, if we keep our ears attuned to the voice of our Father, our eyes open to the leading of our Guide, we shall not mistake God's call to us. For in the end we too shall come to the dawn of that Everlasting Light, to the glory of that Morning Star—to the brightness of the Dayspring from on High.



THE HIGH ALTAR—SAINT AUGUSTINE'S CHAPEL
Holy Cross Monastery

Book Reviews

THE HISTORY OF AMERICAN CHURCH MUSIC by *Leonard Ellinwood*. (New York: Morehouse-Gorham Co., 1953) pp. xiv + 274. Cloth. \$6.00.

It has been said, not without some truth, that the choir is the war department of the church. When we reflect that this body has its sole function to aid in the performance of worship to almighty God, we should do a great deal of rethinking on this subject.

In the selection of Church music, there is a real dilemma involved: are those in authority to choose the best and run the risk of unpopularity, or should they cater to public taste and as a result present banal music? This is difficult for clergy and choir directors to decide. When the musical idiom of worship is foreign to the large body of Christians the experience of such musical choices often leaves congregations cold or even hostile. We have often heard the plaintive cry: "The choir does all the singing these days. We never have the good old hymns and chants any more." A diet of plain song, Renaissance polyphony and German chorals will generally produce, at the best, mild resentment. When polyphonic music was introduced at the Church of Saint Ann the Evangelist, Boston, a lady lodged a complaint that Mr. Titcomb was not a very good choir director, because he could not keep the voices together!

Musical association means a great deal to congregations and the use of popular idioms often sell ideas. The Arians of the fourth century were quick to grasp this, and their heresy in rhymes that were sung to the tunes of bawdy Alexandrian street songs. The Wesleys, in the eighteenth century followed this principle, however employing song tunes of more respectable lineage. Today we have "Mother Immaculate" on the juke boxes, sung to syncopating rhythm. Such music has its definite appeal, bringing people who otherwise never would be reached by more chaste music appropriate to the worship of God.

What is to be done? This book, by way of

an historical analysis, has done much to point the way to an answer. Given patience and proper directions the Christian churches can raise the level of music to the point where congregations will appreciate and demand better hymn tunes and anthems. Fortunately we have the radio and television to assist in this, for despite the low grade of much that is offered the public, there is no doubt that in the last twenty-five years the peoples of the United States have been educated up to better secular music. This of course is reflected in Church music.

The author of this volume, the Reverend Leonard Ellinwood, is a deacon on the staff of the Washington Cathedral. Previously, as a layman he had a background of thorough training in Church music, its history and practice.

The history of the development of American Church music is treated over a broad period, from the Spanish settlements in South and Central America to the present day. Canada, French and English comes in for some discussion. The traditions of American Protestantism are treated in such a sympathetic manner that Episcopalians can understand and profit by this development. By far the largest part of the book is taken up with a treatment of the musical development of our own communion, and readers will be quick to sense the enormous influence the Episcopal Church has had.

The author quite correctly points to the fact that there is not enough adequate training in our seminaries in Church music, and this neglect cannot be too strongly emphasized. We wish that he had quoted in full the canon on this subject. To supply the omission we include it.

Canon 24.

Of the Music of the Church

It shall be the duty of every Minister to appoint for use in his Congregation hymns or anthems from those authorized by the Rubric, or by the General Convention of this Church, and, with such assistance as he may see fit to employ from persons

skilled in music, to give order concerning the tunes to be sung in his Church. It shall be his especial duty to suppress all light and unseemly music, and all irreverence in the performance.

With this in mind, much has to be faced. The reviewer has attended services where congregations were subjected to the most frightful music of the mid-Victorian cathedral tradition. The organ was badly played, and the choir sang miserably. All this took place while the rector was lost in musical dreams. In some cases the clergy who allowed a thing like this, had excellent taste in symphonic music. In many such cases choirs and organists were not really to blame; they were doing their best with inadequate guidance. The rectors should take the leadership in their hands, but cannot execute this until they are properly trained.

With a book like this volume, as well as *Church Music in History and Practice* (1937) by the late Canon Douglas, there is adequate material for the training of the clergy.

The author has discussed the various types of Church music, giving an evaluation of various schools. He has included tables of anthems and "programs" to show preferences. All this is to be commended. Above all there is good proportions in this work. However we would have liked to have seen Chapter XX "Matters Liturgical," more than three pages in length.

—J. G.

DO YOU WANT INWARD POWER? By John Heuss (Greenwich, Conn.: The Seabury Press, 1953) pp. viii + 172. Cloth. \$2.25.

As the Extension of the Incarnation, the ever-active perpetuator of the Work and Teaching of Our Lord Jesus Christ, the Catholic Church, through Her accredited representatives, has the task laid upon Her, at every stage in history, to interpret afresh to each generation, exactly what that Work was that Christ effected by His Life, Death, and Resurrection. Part of Her divinely-appointed mission is to render intelligible in contemporary language, precisely what Jesus taught about Man and Man's relationship to God. It has become a commonplace

to state that our modern world moves at changes at a tremendous pace. Scientific discovery has been the means whereby a veritable deluge of knowledge has been poured upon the human race. And yearly, our knowledge of the natural order grows wider and deeper. Rapid communications give enormous impetus to men's affairs and situations, economic, international, etc., changing with a rapidity scarcely dreamt of in the past.

All this affects our thinking and that, in turn, our manner of speech. Already, if you pick up a book written in the twenties or thirties of this century, especially a book which addresses itself to the human condition, we often feel that it is 'dated.' Its terminology of reference are no longer ours. Yet many of the problems that beset the human heart and soul are eternal, and for them, only eternal remedies are requisite. That is why such a book as that by Father John Heuss, the Rector of Trinity Church, New York, is of such great value. In *DO YOU WANT INWARD POWER?* Father Heuss is fulfilling the perpetual obligation of the Church to offer each generation in language that it will understand, the truths of the Christian religion and their intense relevance to us now as for all men at all times. And in the opinion of this reviewer he performs the task splendidly.

The title is taken from one of a series of sermons of which this book is a selection, and they deal with such varied subjects: Grace, human nature, the problem of evil, the nature of the Church, and very much more. The language that the Rector employs is direct and economical, a truly major asset to a book of this kind. No normally intelligent laymen, we feel, could pick up the book and truthfully say that they could not follow Dr. Heuss' simple but penetrating reasoning. Every sentence counts and analogies and verbal illustrations are of a kind that give renewed inspiration and freshness of thought to the professed Christian while at the same time they should also appeal readily to some of those hesitating on the circumference of full-hearted Catholic belief and practice.

the chapter entitled "Making Lent Count Spiritual Growth" we would single out special praise. It is lucid, pertinent, and so much to remove some of the commoner modern misconceptions of the true significance of Lent.

Let it be clear—the reader will find a new "Message" in this book, no startling promises for happiness. The author is a priest of God, fulfilling most ably that part of his vocation for which he demonstrates such remarkable gifts—to deliver that Faith which was once delivered to the Saints, that those who thirst might find drink and those who hunger may be fed.

—D. A. W.

Greetings To Our Readers

CHRISTMAS will be with us shortly. It is a time for us to thank God for His unspeakable Gift to man. It is time also for us men to thank Him for one another.

These are not just pleasant words, for they mean what they say. We thank God for all our friends, all our benefactors, associates and readers. It is an imposing array, separate from the Church, but a loyal band of helpers within her communion. We know that our contact with Holy Cross has made us better Christians.

We would like all of you to share our thanksgivings. If Fr. Huntington were here, he would be 100 years old on July 23rd, and he would have some interesting details of his profession on November 25, 1884, seventy years ago. None of us at Holy Cross goes that far back, though a very small group can remember May 19th, 1904, when Joseph Osborne, S.S.J.E., of Springfield, dedicated our new brick monastery at West Park. Fifty years has brought in another world.

Blessings untold have come to Holy Cross during these years. Blessings spiritual, blessings temporal have fallen upon us in undiminished profusion. The daily round of praise and prayer ascends regularly not only at the Mother House, but in St. Andrew's, Mt. Mary and Bolahun. The devoted Sisters of St. Helena in their convents in Newburgh

and Versailles join their offices and intentions with ours. Scores of Associates all over the world add their prayers and blessings day by day.

We greet you this glad season as a fellow labourer in Christ's kingdom. At the midnight Mass we always pray for the peace of the world. In that earnest prayer you are part.

"Glory to God in the highest, and in earth peace, good will towards men." So sang the angels that first Christmas morning. So sing we all this Christmas 1953, as we assemble to greet our Lord on His altar throne. Peace be with you.

A Merry Christmas, a Holy and a Thankful Christmas to all who love the Lord Jesus.

Faithfully in the Christ Child,
ROBERT E. CAMPBELL,
Superior, O.H.C.



Notes

Father Superior conducted the pre-Christmas retreat for the members of the Order of Saint Helena at the Newburgh Convent; held another retreat for the Canadian Cowley Fathers at Bracebridge, Ontario.

Father Parsell on his western trip conducted a quiet day at Comfort, Texas; preached and spoke on the work of the Liberian Mission at the following places in California: Saint Matthias, Los Angeles; All Saints', San Francisco; Christ Church, Los Altos; again at San Francisco to the Woman's Auxiliary; Saint John's, Stockton. On his return trip to West Park he stopped off at Trinity Church, Atchison, Kansas, and the Church of the Ascension, Saint Louis, Missouri.

Father Hawkins gave a quiet day at Luke's Church, Somers, New York.

Father Harris gave a pre-Christmas treat for a group of Long Island clergy Holy Cross Monastery; and conducted Annual Advent quiet day for the members of the community at West Park.

Father Packard, as director of the Sisters of the Holy Cross, made visits to the sisters of the mid-west; after Christmas went to Toronto, Canada, and conducted a retreat for the Sisters of the Church.

Father Adams conducted a quiet day at the Community of Saint John Baptist, Ralston, New Jersey.

Father Gunn conducted a quiet day at the Church of St. Mary the Virgin, New York City.

Brother James gave a talk on the O

Week Of Prayer

For the Unity of All Christians
January 18-25

Daily Subjects of Prayer
(Father Couturier's scheme)

Jan.

- 18 The unity of all Christians;
penitence for our divisions
- 19 Sanctification of the Roman
Catholics
- 20 Sanctification of the Ortho-
dox
- 21 Sanctification of the Anglicans
- 22 Sanctification of the Protest-
ants
- 23 Sanctification of the Jews
- 24 Sanctification of the Christian
laity, in contact with the non-
Christian world
- 25 The unity of all mankind in the
love and the truth of Christ

Psalms for Use Each Day

Jan.

- 18: psalm 102
- 19: psalm 132
- 20: psalm 74
- 21: psalm 80

Jan.

- 22: psalm 122
- 23: psalm 22
- 24: psalm 24
- 25: psalm 72

Our Father Which Art in Heaven

O God, who art the one God and Father of all, whose blessed Son accepted death that he might gather together in one thy children that are scattered abroad; have mercy upon us thy children, and unite us all in him.

Hallowed Be Thy Name

Thou who only art the Lord, whose Name is the only Name; have mercy upon us who are called by the holy Name of thy Son, and unite us more and more in him.

Thy Kingdom Come

O King of righteousness and peace: gather us together more and more into the Kingdom of thy Son, and unite us both visibly and invisibly in him.

Thy Will Be Done, in Earth As in Heaven

Thou who hast revealed to us the mystery of thy will, that it is to reunite all things in Christ, both in heaven and on earth: make us, O Lord, to be conformed to thy holy will, and unite us all in him.

the Holy Cross at Christ Church, Mill-
New Jersey.

Current Appointments

Father Superior is leaving on January for his regular yearly visitation to Mount Mary Monastery which will take place during the rest of the month. On the way to west coast he will preach on the tenth at Trinity Church, Raton, New Mexico. *Father Parsell* will preach at the Church of Saint Michael and Saint Mark, Brooklyn, New York, on January 10; at Saint Mary's, Wayne, Pennsylvania, on the seventh; he will give a talk on the work of the Marian Mission at Saint John's, Richmond, Long Island, on the eighteenth; and will preach at Saint Stephen's, Plainfield,

New Jersey, on the twenty-fourth. On January 29 he will start a series of talks to the Woman's Auxiliary of the Diocese of Delaware on our African work.

Father Bicknell will preach a mission at Saint Stephen's Church, Oxford, North Carolina, January 10-17.

Father Packard will preach a mission at Calvary Church, Wilmington, Delaware, January 10-17; and will conduct a retreat in Albany, New York, January 23-24.

Father Gunn will give a retreat at the House of the Redeemer, New York City, January 15-17.

Brother James will give talks on the life and work of the Order of the Holy Cross at Saint John's, and Saint Augustine's Churches, Elizabeth, New Jersey.

Give Us This Day Our Daily Bread

Thou who feedest us with the living Bread from heaven, grant that all who partake of this Bread may know ourselves to be one body in him.

Forgive Us Our Trespases, As We Forgive

Thou from whom our Saviour sought forgiveness for those who were nailing his body to the cross, forgive us for all that we have done to rend the unity of the Church which is thy body, and grant that in forgiving one another we may be more and more united in him.

Lead Us Not Into Temptation

Thou whose blessed Son was tempted that he might win for us the victory over our sin; give us now grace to live with thee in thy Church, amid all conflicts both outward and inward, and never to lose the unity which is in him.

But Deliver Us From Evil

from the enemy and the calumniator,
from envy and jealousy,
from injustice and unhappiness,
from heresy and schism,
from argument and disagreement,
from arrogant pride,

from over-confidence in our own understanding,

from giving and taking offence
from all that can trouble thy Church
and damage its unity in Christ,
O most merciful Father, deliver and
preserve thy children for ever.

Come, Holy Ghost, fill the hearts of
thy faithful people, and kindle in them
the fire of thy love: who through diversity of tongues dost gather together
thine elect into the unity of faith, alleluia, alleluia, alleluia.

V. Behold, O Lord, and visit this vine
R. Which thy right hand hath planted.

Let us pray

O God, who hast united the diversity of nations in the confession of thy Name: grant that all they who are regenerated in the font of baptism may agree in unity of faith and godliness of living.

Pour forth upon us, O Lord, the Spirit of thy love: that as thou hast filled us with one heavenly food, so of thy goodness thou wouldst make us to be of one heart and mind; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God world without end. Amen.



The Hour of Meditation

Holy Cross Monastery

n Ordo of Worship and Intercession Jan. - Feb. 1954

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for the Community of Saint Mary

2nd Sunday after Epiphany Semidouble G gl col 2) St Anthony Ab cr pref of Trinity—*for catechumens and hearers*

St Prisca VM Simple R gl col 2) of St Mary 3) for the Church or Bishop—for the Order of Saint Helena

Tuesday G Mass of Epiphany ii col 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop—for the Seminarists Associate

SS Fabian and Sebastian MM Double R gl—*for the persecuted*

St Agnes VM Gr Double R gl—*for Saint Agnes' School, Bolahun*

St Vincent M Double R gl—*for the deacons of the Church*

Of St Mary W Mass as on January 16—for Saint Andrew's School

3d Sunday after Epiphany Semidouble G gl col 2) St Timothy BM cr pref of Trinity—*thanksgiving of the Sacrament of Holy Orders*

Conversion of St Paul Double II Cl W gl col 2) St Peter cr pref of Apostles—*for the Society of the Sacred Mission*

St Polycarp BM Double R gl—*for the Priests Associate*

St John Chrysostom BCD Double W gl cr—*for the Orthodox churches*

St Cyril of Alexandria BCD Double W gl cr—*for the bishops of the Church*

St Francis de Sales BCD Double W gl cr—*for our novitiate*

Of St Mary Simple W gl col 2) King Charles Marytr 3) of the Holy Spirit pref BVM (Veneration)—for Christian reunion

4th Sunday after Epiphany Semidouble G gl col 2) of St Mary 3) for the Church or Bishop cr pref of Trinity—*for the conversion of sinners*

February 1 St Ignatius of Antioch BM Double R gl col 2) St Brigid V—*for the Oblates of Mount Calvary*

Purification BVM Double II Cl W gl cr prop pref before principal Mass blessing and procession of candles—*for renewed dedication to God*

St Blasius BM Simple R gl col 2) of the Saints) ad lib—for the ill and suffering

St Gilbert of Sempringham C Simple W gl col 2) of the Saints 3) ad lib—for religious vocations

St Agatha VM Gr Double R gl—*for the Confraternity of the Christian Life*

Of St Mary Simple W gl col 2) St Dorothy VM 3) of the Holy Spirit pref BVM (Veneration)—for Christian family life

5th Sunday after Epiphany Semidouble G gl col 2) St Romuald Ab cr pref of Trinity—*for all in civil authority*

Monday G Mass of Epiphany v col 2) of the Saints 3) for the faithful departed ad lib—for the faithful departed

Tuesday G Mass of Epiphany v col 2) of the Saints 3) ad lib—for the Confraternity of the Love of God

St Scholastica V Double W gl—*for the Holy Cross Press*

Thursday G Mass as on February 9—for Mount Calvary Monastery

Friday G Mass as on February 9—for Liberian Mission

Of St Mary Simple W Mass as on January 30—for the American Church Union

Septuagesima Semidouble V col 2) St Valentine M 3) of the Saints cr pref of Trinity—*for the unemployed and unemployable*

Monday V Mass of LXX col 2) of the Saints 3) for the faithful departed 4) ad lib Gradual without Tract in ferial Masses till Lent—for the peace of the world

Tuesday V Mass of LXX col 2) of the Saints 3) ad lib—for religious education

... Press Notes ...

UNHAPPILY, there was a totally unexpected delay in producing *Lord, Hear My Prayer*, a book of meditations on the Collects from the *Book of Common Prayer*. Quite casually we phoned our printer on December 9th, just to make sure that the books were on the way. To our dismay, he informed us that the work of binding had been side-tracked, and that delivery could not be made, as promised. In all fairness to Mr. Sowers we should add that *he* thought the books were en route to the Press. Well, let's make the best of it. The book will make a nice gift in any case.

THE LATE Father Vernon was a very gifted writer of Tracts. His weekly messages in the *Locust Street Letters* always contained sound and crystal clear teaching on the Catholic Faith. The Press is fortunate in having a complete file of the *Letters*, with permission to reprint in Tract-form. We have already issued "*The Angelus*" and, "*The Blessed Sacrament*" as Holy Cross Tracts No. 7 and No. 13.

WE ARE DETERMINED to build up circulation of HOLY CROSS MAGAZINE and have already sent out special letters to Oblates and Priests Associates. The response thus far is encouraging, but we still have a long way to go. Not a few of our subscribers have sent in new Gift Subscriptions. Every new subscription is of supreme value to us. Also, we are grateful for the names of your friends to whom we will gladly send a sample copy.

RECENTLY we have received several "complaints" about the lateness of magazine deliveries. We are sorry, of course, but there seems to be little we can do about it. Sometimes the work is delayed at the printers; sometimes the postal service is just a bit on the slow side. Fortunately, we are not a news magazine, so even if your copy doesn't reach you until late in the month the articles (we hope) are still timely. Bear with us. The lateness of the December 1953 copy was entirely our fault here at West Park, but it just couldn't be helped. Best wishes for a Happy New Year.

BARRING FLOOD, FIRE, EARTHQUAKE or an ATOMIC BLAST ...

we will soon have copies of LORD, HEAR MY PRAYER. This advertisement is being written on December 11th, 1953, and it just doesn't seem reasonable to believe that there will be further delays in getting the book on our shelves.

So . . . if you haven't received your copy, or if you haven't as yet placed your order, please do so today. Of course if you haven't received your copy as ordered earlier, just drop us a card and we'll send it right off.

Meditations on the Collects of the *Book of Common Prayer* as composed by the late Father Hughson, O.H.C., and Edited by Father Gunn, O.H.C.

Cloth 200 Pages \$3.00

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